town and country church

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"Fabric of Human Involvement"

NO. 158

town and country church

Purposes: To encourage cooperation among rural churches • to improve local church administration in organization, finance, education, community relations, and lay leadership training • to help develop a Christian philosophy of rural life embracing ethical issues in agriculture, social reconstruction, and government

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Cover

"Fabric of Human Involvement" by Clark Fitzgerald of Castine, Maine, was part of an exhibit of painting, graphics and sculpture, sponsored by Church World Service at the San Francisco Assembly of the National Council of Churches. Entitled "Daily Bread," the exhibit was designed "to clarify and visualize concern for human suffering, and to enlarge the meaning of Christian moral obligation to meet it, without regard for race, nationality or religion."

IN THIS ISSUE . . .

• Take a second look at the cover and ask yourself, "Where am I—where is the rural church?" in the "Fabric of Human Involvement." What figure in this very meaningful and stark sculpture portrays us—isolation—detachment—relationship? We believe this issue will open up some disturbing vistas on the world scene—raise many questions—and even provide some answers.

Just what has ignited the population explosion? Does this lead to an inevitable destruction? Can even an emergency campaign, as suggested in the first article, contain the force of world population?

Haven't you heard that farmers, rural people, are fiercely independent and family-centered? Well, China has largely been a nation of farm families for centuries, and yet in less than one generation these same farmers have all but been transformed into the image of the cattle they tend. How did this happen, and could it happen to other rural people? We had best see how the real threat from Red China is revealed by George R. Price.

The National Council of Churches opens wide the window of concern in the resolution on "Ethical Issues in the International Age of Agriculture." This resolution was formulated by the Department of the Church and Economic Life and is included in this issue under the heading of the Town and Country Church Department Committee on Rural Economic and Social Trends (CREST).

One of the truly bright spots to behold is the current "Food for Peace" program of President John F. Kennedy under the dynamic leadership of the Honorable George S. McGovern. The presentation of this program by Mr. McGovern, at the Washington Seminar on the Christian Farmer and His Government, came as a light which we hopefully pray will point the way out of the darkness of our confusion about surpluses and world need.

It's always good to get acquainted with someone who is not only nice to know, but who has and does practice his precepts. Giving heed to the practical and timely article on "Community Allies" by the Rev. Lonnie Hass can serve to strengthen the "Fabric of Human Involvement."

N.B. Regional Convocations of the Church in Town and Country: *Northeast* (U. S. and Canada), Bangor, Maine, September 26-28; *Central South*, Palestine, Texas (Lakeview Methodist Assembly), October 17-19. ■ ■

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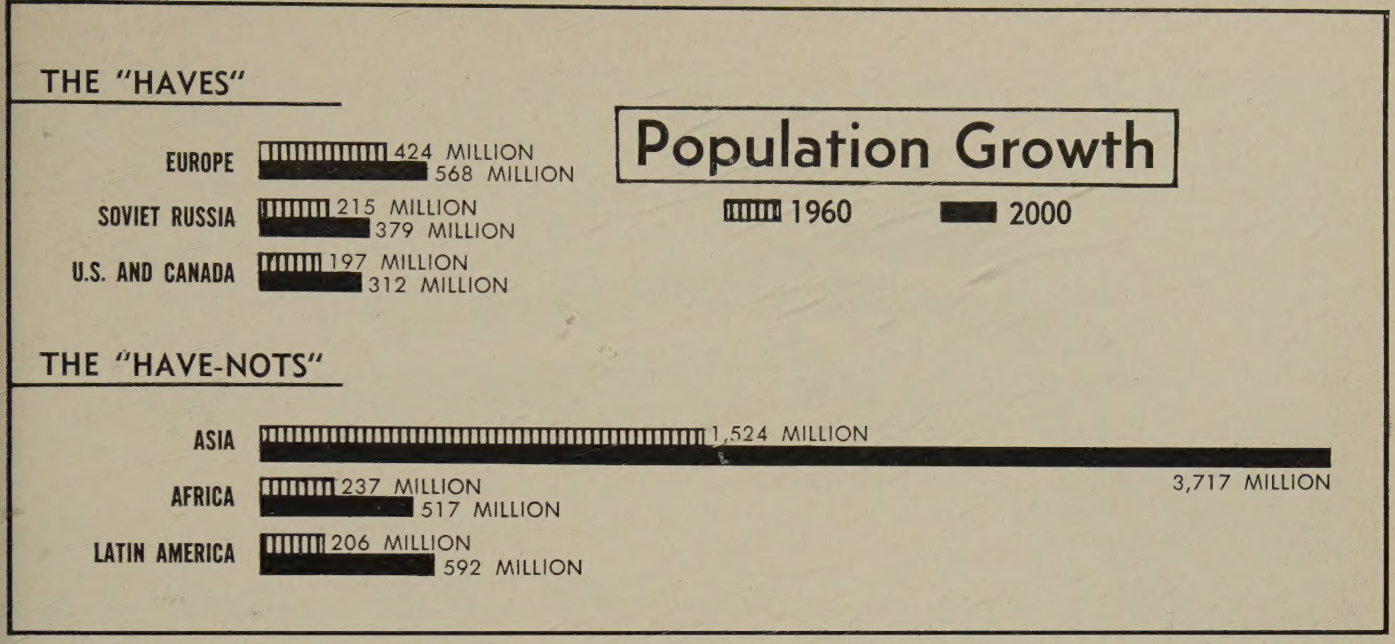
THE POPULATION EXPLOSION



SOURCE: POPULATION REFERENCE BUREAU
Washington, D. C.

A Third Billion

From the time of the first man and woman, it took thousands of years for the race to reach the number of one billion living people. That occurred about 1830. It required only one century to add the second billion—around 1930. It is now taking less than thirty-five years for world population to add a third billion—probably before 1965.

According to the most recent estimate of the United Nations, it will take only fifteen years to add the fourth billion and another ten years to add the fifth billion. Six or seven billion people may be living on this planet at the end of this century—in the lifetime of many of us—*if nothing is done to arrest the growth.*

World food production is barely keeping pace with the increase in world population. Significantly, increase in food production in most under-developed countries has been falling behind population growth. The poor are getting poorer in the second half of the twentieth century.

Nearly two-thirds of the world's people, more than one billion six hundred million, live in countries which have an annual per capita income of less than $200. More than one billion people, 40 per cent of the world's population, live in countires whose 1957 income averaged $120 per person. Annual per capita income in India today is less than $70. (By comparison, per capita income in the United States is more than $2,000.) These statistics, whose meaning is human misery, are worsening year by year in most countries having the lowest income levels. Unchecked population growth robs their peoples of any gains from capital investment, foreign aid or technological advance. If this fantastic growth continues during the next decades, the pauperization of humanity will stagger the imagination and be beyond remedy.

The Most Neglected Problem

In the past, the ravages of war and disease and infant mortality have kept populations in balance with the resources on which life depends. In this century, these population checks have largely lost their function. Epoch-making scientific and medical advances have challenged and largely conquered many of mankind's major ills. These developments in public and private health measures have had a revolutionary effect in accelerating world population growth. With the consequent lengthening of the life span, decrease of the death rate and dramatic drop in infant mortality, we are reaching an historic crisis recalling Malthus's most pessimistic warnings.

But world public opinion has been almost totally unaware how tragic and how speedy will be the consequences of this struggle for peace and for health. A human population tripled within the lifetime of our children, the increase largely concentrated in the "have-not" countries, would present a series of economic and social crises which would make the trials of our times seem as nothing.

Requests for Help

In February, 1959, students, scholars, and professionals in the field of population planning from throughout the world met at New Delhi to consider measures to relieve the mounting world crisis. That meeting, held under the patronage of Prime Minister Nehru, who de-

(*Continued on page* 10)

From a statement by THE WORLD POPULATION EMERGENCY CAMPAIGN, 8 West 40th St., New York 18, New York.

HSÜEH-HSI:

EAST PHOT

The Chinese Communists have developed a special kind of brainwashin for their own people. The system, the author says, provides a method of control, over huma beings, more powerful and more subtle than any government has ever had

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The Real Threat from Red China

by

George R. Price

• According to one of the bitter political jokes current in the world, the difference between an optimist and a pessimist is that the optimist teaches his children Russian, and the pessimist teaches them Chinese. Like all such jokes, this contains a little too much truth for comfort.

Predictions of the future power of Communist China usually are based either on population or on natural resources. On the one hand, we are told that since China, at her present rate of growth, will have a billion people by 1980, she must inevitably become the world's most powerful nation. Or, on the other hand, since China has little iron and less petroleum and only 60 per cent as much arable land as the United States (420,000 square miles against 730,000), we are told that she can never become a first-class power.

But such arguments suggest that we have learned nothing at all from history. It was with a population of roughly 7,000 adult male citizens that Sparta was able to dominate Greece through most of two centuries, and it was with an army of 50,000 that Alexander conquered the colossal Persian Empire. During the Thirty Years War, Sweden, with a population of 1,500,000, proved herself the strongest military power in Europe. During the Seven Years War, the little kingdom of Prussia held its own against a coalition of France, Austria, Russia, Saxony and Sweden. And let us recall the way in which tiny, barren Japan, smaller than California, with less arable land than New York State and roughly the mineral resources of Ohio, overcame Russia in 1905 and was able to defeat American, British and Chinese forces almost at will during the year after Pearl Harbor.

In truth, the key to the destiny of a nation is in the purpose and spirit of its people, and gross population and mineral deposits are merely tools that may or may not be used to build power. This has always been true, but today the effect of scientific advance is to give higher weight to mental factors in comparison to material ones. Therefore, the true key to China's future power is not in the birth rate or the heavy industry complexes of Anshan, Wuhan and Patou, but is to be found in what is happening within the minds of her people.

For more than a decade there has been going on in China the most intensive and probably the most effective program to remold human nature that the world has seen in more than twenty-five centuries—since the citizens of Sparta, faced with the need of controlling a vast population of slaves that outnumbered them 12 to 1, adopted the Laws of Lykurgus during the seventh century B.C. and began to raise their sons to a harsh and brutal life of black broth and hard, cold beds beside the river Eurotas. Seen in its true significance, this program is more important for China's future than communes, mineral resources, population growth, five-year plans or foreign relations, for it is the type of human nature that the Communist Party *creates* that will principally determine how far China will rise or fall.

Ever since the first American captives limped back from the North Korean prison camps, we have been hearing a great deal about the Chinese Communist system of *hsüeh-hsi*, or *"study"*—more familiarly known as brainwashing. But though the horror of the process has been much commented upon, its power and flexibility still are not adequately appreciated. It has been misleadingly described as a system for reducing men to animal level and conditioning them like Pavlov's dogs, but actually it is something fundamentally different. It is true that Korean War prisoners were tortured physically, but this was done for revenge, to extract information, and to humiliate the United States; physical mistreatment is not customary in *hsüeh-hsi* as it is applied to the people of Communist China.

"Study" sessions in Mao's China ordinarily take place in groups of about ten. For prisoners and those taking training courses to become cadres (Communist activists), the sessions may occupy eight or ten hours a day, six days a week. For most Chinese at the present time, they last about an hour and come once or twice a week, though when an important "drive" is under way the schedule may be stepped up to two or three hours a day, six days a week. (Recent drives include the "Be a Docile Tool of the Party" drive for Party members, the "Love the People" drive for police, and the "Technical Innovation" drive for industrial workers.)

What happens at a "study" session? Essentially, it is a discussion meeting, though of a special sort. An editorial from the Peking *People's Daily* may be read and discussed. A group of peasants may talk about ways to improve their farming, a group of machinists may discuss the need for more accurate work to decrease rejects, or some point of Marxist theory may be considered. That is one part of the picture.

The most important part of study, however, is "criticism and self-criticism," *p'i-p'ing yü tzu-wo p'i-p'ing:* the members of the group criticize each other and criticize themselves. Physical violence is rarely a part of study nowadays, and the criticisms are frequently friendly and constructive, but periodically they turn into struggles of extreme vehemence, generating psychological pressures that sometimes lead to suicide, as one member of the group is temporarily alienated from the others

and viciously attacked. Written confessions may be required, to be posted on bulletin boards or circulated among acquaintances of the person concerned; or if he is sufficiently important they are published in newspapers, and mobs may even be organized to exhort him to request punishment.

For example, here is the process as portrayed by Messrs. Liu, Ch'u, Pi and Hsia in a report on "A Preliminary Survey of the Heart-Surrender Movement Among the Downward Transferred Cadres," published in the Communist journal *Chiao-hsüeh yu Yen-chiu (Pedagogy and Research)*: "After going through the crucial ideological struggle, not a few persons delivered heart-to-heart talks, including things that one would hesitate to tell his wife. . . . The heart-surrender reaches the innermost recesses in one's mind . . . every participant takes pains to call up every dirty thing hidden in his mind. . . ."

Public Confessions

Some of the types of "dirty thing" that had to be confessed in the Heart-Surrender movement: One woman confessed that she had felt resentment toward the Party because during her pregnancy leave she had suddenly been ordered back to work to help in the "Great Leap Forward" of 1958. Others confessed having thought that "the class struggle is too cruel," or that "I dislike bloodshed and struggle." And one person even confessed having felt regret that he had not escaped to Taiwan in 1949! That is, it is not sufficient to play the game; one had better like it, too.

The system of self-criticism combined with group criticism is a powerful tool for ferreting out a man's secret thoughts. It is customary at these sessions to ask such questions as: "You slept very restlessly last night; what was worrying you?" Or: "I saw you looking around while Chairman Mao's speech was being read; what were you thinking about?" Since the process continues year after year, with everyone under constant observation, there is constant danger of tripping one's self up, so that it is safest to make a clean breast of everything, accept the prescribed punishment, and try to refrain from thinking incorrectly.

There are, in fact, no rights of privacy or individualism in China. Anything can be asked about, everything must be disclosed, explained and criticized—and in unbelievable detail. As this was described to me by an American who had spent several years in a Chinese prison, "Anything you do, you have to explain the thinking behind it—and this can get very unsettling. Anything at all you do, you can be asked about: why you brushed your teeth the way you did, why you washed your hands the way you did. And you have to answer in enough detail to convince your hearers that you have gone as far as you can in digging up all the motivation and values that made you do as you did."

Why the System Works

Let us look more closely into the mechanism of "criticism and self-criticism" to see why it is effective. What is the difference between *hsüeh-hsi* and Pavlovian conditioning? The way to *condition* a man against gambling would be to require him to repeat again and again the motions of gambling, and give him an electric shock or a whiplash each time he threw dice. The Chinese system is to ask, "What did you think, what were your feelings, when you heard the click of the dice?" And as he analyzes intimate feelings before a disapproving audience, the inevitable result is a feeling of shame that gradually poisons the pleasures he formerly found in gambling. In short, criticism and self-criticism depends on the use of human intelligence rather than on an unconscious reflex effect.

Actually, it appears that the Chinese system is the perfect means to realize the potentialities of controlling human nature without having to await the slow training of a new generation. Let us note that of all species of life, man is by far the most malleable in behavior, so malleable, in fact, that there are none of the fundamental drives or instincts that cannot be turned in reverse. Pain, hunger, sex, maternal love, acquisitiveness, competitiveness, the will to live—one can point to whole cultures where they were routinely overcome; cultures where the idea of personal property was virtually unknown, where infanticide or suicide were common and admired, even where self-torture was practiced by everyone. Since nothing similar to what the Chinese Communists are doing has ever before been tried on a large scale, we can only guess at where the limits may be.

Of all means of controlling behavior, the most powerful is social pressure. "The desire for approbation . . . triumphs over the love of ease, over the sense of pain, over the dread of death," as Henry George points out in a striking passage in *Progress and Poverty*. "The child just beginning to toddle or to talk will make new efforts as its cunning little tricks excite attention and laughter; the dying master of the world gathers his robes around him, that he may pass away as becomes a king; . . . the North American Indian, tied to the stake, will bear the most fiendish tortures without a moan, and, that he may be respected and admired as a great brave, will taunt his tormentors to new cruelties." This is the meaning of group criticism.

Group Criticism

Group criticism is primarily a form of coercion to enforce behavior. Self-criticism is a system to make this enforced behavior habitual, unthinking and thoroughgoing. The man performing self-criticism does not merely announce his errors; he also is expected to reflect on them and determine not to repeat them. This is a most powerful way of influencing one's own behavior. It plays a role in Confucian "self-cultivation," Roman Catholic confession, and in the therapeutic techniques of Alcoholics Anonymous, and very likely it is one of the mechanisms involved in psychoanalytic therapy, for the process of producing associations and revealing them to the analyst automatically means that the patient brings a great amount of his behavior within the scope of his attention, where it can be examined by his reason. And, of course, reflecting upon one's behavior and determin-

ing to alter it becomes still more effective when it is done publicly.

In the cadre training courses, an additional factor enters: a prolonged build-up of depression, loss of sleep and feelings of isolation, until at last the tension becomes unbearable and a deep exhaustion ensues, leaving the mind receptive to forming new attachments and accepting new values. A highly educated Chinese who had taken one of these courses told me: "The effect of the brainwashing is so thoroughgoing that after I had come through it I had a feeling of a mental vacuum, because I had lost all my old ideas and yet the new ideas seemed unreal." However, these courses are too costly in terms of time lost from labor to be afforded for more than a small fraction of the population. For the masses of people the regular study sessions are sufficient to ensure conformity while new generations are trained from birth in the new ways of thinking, and those who remember the old ways gradually die off.

Finally, as a necessary part of the system, even though it is now in the background, there is the threat of physical punishment. Stalin, like Ivan the Terrible, began his great purges only after he had been many years in power; but Mao Tse-tung, like Peter the Great, deliberately introduced terror early in his reign, and the people of China have not forgotten the bloodshed of the years of "land reform" in the countryside and the terror drives with their mass trials and public executions held in the cities during 1951 and 1952. Social pressure alone may be sufficient in the next generation, but in converting the present generation it is necessary to maintain the ultimate threat of force to ensure that each citizen of China will participate in the criticism meetings, answer the questions addressed to him, and really want to change his behavior.

They Wiped Out the Old Culture

How effective has the system proved? Not perfectly effective, of course, as we know from the constant stream of refugees to Hong Kong and Macao and the occasional small revolts. And yet on the whole it has been fantastically effective. Mao Tse-tung wrote in 1940: "The problem is quite plain: we wish to eradicate the old Chinese culture. . . ." He has. Within a very few years the Communists have shattered the solidarity of the family, raised women to equality, virtually abolished graft, theft, and murder, and turned China into the most puritanical nation on earth. Whatever the Party orders—whether it is to kill flies, build dams, or revile America—the people leap to perform. Even the Russians have been astonished by the behavior of Chinese students studying in Moscow, who work, one and all, with a seriousness and dedication previously seen in Moscow only among the most fervent Communists in the early days of the Soviet regime.

There is one further matter to consider in regard to criticism and self-criticism, and this is the most crucial question of all. We have seen how excellently the system is designed to impose conformity, but can it not also be employed to drive men to originality in selected areas of thought such as science or military strategy? One's first inclination is to answer no, but let us remember the error leading American scientists made a few years back when they predicted that the Soviet system could not produce original scientific thinking. Criticism and self-criticism is not only infinitely more delicate and controllable than the lash, but it is more precise and controllable than the Soviet system of rewards and punishments. Ordinary rewards and punishments deal only with final results; self-criticism penetrates into the thought processes themselves. Just as it can be used to ferret out the heretical thought (the regret that one did not escape to Taiwan in 1949), perhaps it can also be used to expose and correct sloppy, timid, and unoriginal methods of scientific thinking. True, it will require a great deal more intelligence among the thought controllers to mold people into superior thinking than is required to mold them into orthodox thinking. But it remains, nevertheless, a disquieting possibility for the future.

Big Mistakes, Tremendous Power

And even without this, the future is already disquieting enough. In China we encounter on a national scale, for almost the first time in history, fanaticism combined with flexibility, extreme intensity of effort combined with willingness to experiment and change directions. The whole nation can be set to work at top speed at anything at all, and then, without perceptible slackening in pace, ordered in some new direction. And all the while there is this examination and criticism, this incessant searching for new and better ways to do things. Of course, mistakes are made, gigantic mistakes. Collectivization of agriculture sharply reduces its efficiency, the backyard blast furnace program was a fiasco, and India was foolishly alienated to gain a trivial goal. But despite mistakes, the combination of feverish effort with continual self-examination must inevitably lead to tremendous power—even if China had only one fourth her actual population and half the natural resources.

In short, the *hsüeh-hsi* system provides a method of control more powerful and more delicate than any government ever had before. To counter this, our present answer is largely limited to a few gestures of disapproval that accomplish little more than to satisfy our feelings of righteous indignation. Only in our defense of Taiwan are we doing anything that is courageous and really worth while. No doubt we are wise to withhold recognition from the Communist regime—any approach toward recognition would probably be used by them as an opportunity to insult us—but can this really make a great deal of difference one way or another? And do we really slow the growth of Communist power by always applying the Kuomintang name, Peiping, to the city most of the rest of the world knows as Peking? During the nineteen-twenties, American newspapers called Leningrad by its Czarist name, St. Petersburg, as though to pretend that the Bolshevik conquest had never occurred. But it had. It is the old lure of seeking the easy way out, but there is no easy answer to the problem of China. ■ ■

CREST
COMMITTEE ON RURAL, ECONOMIC AND SOCIAL TRENDS

Ethical Issues in the International Age of Agriculture

A Resolution Adopted by the General Assembly of the National Council of Churches, December 9, 1960

Introduction

God's concern for the needs of all his children for nourishment both for body and soul is revealed in his act of creation and in the gift of his Son, Jesus Christ. Our Lord made perfectly clear that man's duty to God includes the production and sharing of the material necessities of life. He described the conditions of salvation at the ultimate judgment to include the fact that we did —or did not—"feed the hungry and clothe the naked."

In today's world the gap is wide, and in some areas widening, between the need for food and available food supplies. A large proportion of the world's population still lives in malnutrition and hunger. A few nations enjoy plenty; with us, agricultural surpluses are a continuing problem. Such nations have achieved a major breakthrough in agricultural technology.

In fact, so great has been the advance in the science of agriculture and in the potential for producing reasonable food supplies for all people, that the era now emerging and in prospect has been characterized as the international age of agriculture.

Its major challenge is to devise ways to make available to the areas of greatest need both surpluses of food now being produced and the knowledge of how to increase the production of food from their own fields. Growing populations present a further problem and, even with our present rate of technological advance, it cannot be taken for granted that we can continuously feed the growing population of the future.

Our responsibility in this country for effective sharing of our agricultural abundance has long been a concern of the churches. This was strongly affirmed by the General Board of the National Council of Churches in a statement adopted on June 4, 1958.*

As a people, we inherited an abundance of God-given natural resources for the production of food such as few other nations enjoy. To many hunger-ridden nations the use of our abundance for ourselves and our mounting surpluses seem to indicate that we are spiritually isolated from their cry for food elsewhere.

To others our donation programs seem primarily motivated by a paternalism or for our own national advantage in the Cold War. Many hold that we could transform our surplus from a "problem" into an asset by finding new uses for surplus commodities, new outlets for their marketing, and new ways of sharing them. This would lessen the fears that our surplus disposal programs may disrupt world markets upon which their own economies depend.

The spirit and manner of attempting to share our abundance and technological knowledge are, therefore, vital if this sharing is to serve the cause of peace and to enhance the sense of dignity on the part of the people with whom we share, as well as to meet the need for food.

As indicated in the earlier statement by the General Board and supported by official actions of many of our constitutent churches, these considerations lead Christians to renew their call for more vigorous action by our government and, at certain points, by our religious and other voluntary organizations toward three major goals—food distribution, tech-

* In Christian perspective the abundant agricultural production of America should be viewed as a blessing. . . . Efficiency in production must be matched by effective distribution, to the end that all people may be fed and clothed. This requires application of imagination and good will, both at home and abroad, through expanded programs of trade, economic aid, and programs of distribution carried on by the churches and other voluntary agencies. . . . American policy should give both moral and financial support to the United Nation's Food and Agriculture Organization and other pertinent international bodies. . . . Programs of technical and economic assistance to underdeveloped areas should be promoted with vigor.

nical assistance, and economic development.

Sharing Our Food Supplies

A traditional limitation of our national food policy has been a preoccupation with "disposal of surplus" as such. By itself this aim is too short-sighted, too money-minded, and too commodity-concerned to result in policies commensurate with our production potential and today's needs.

Despite this tendency to a too-restricted outlook, our country has distributed large quantities of agricultural commodities abroad, both on a donation basis and for sales in foreign currencies under the authorization of Public Law 480. This legislation, enacted in 1954, has been continuously received and substantially expanded through the years. Churches and church leaders should become increasingly aware of its vast significance and exert their influence on behalf of its full use and further development.

We welcome the fact that a broader idea of surplus utilization is now being put forward by responsible national leaders under concepts of "Food for Peace." The main focus is not on reduction of our stockpiles and storage bill, but on the need of permanent freedom from hunger here and elsewhere.

President Eisenhower, in his recent presentation to the United Nations, gave encouraging stimulus to our own efforts toward more effective distribution of food supplies and called upon other surplus food-producing nations to join in this undertaking under the guidance and direction of the United Nations. This proposal was approved by the UN General Assembly after amendment aimed to assure that the program would be carried out with due regard to problems of the world market and the economies of the various food producing nations.

Other constructive proposals now under consideration for both national and international approaches to this whole problem include:

development of world pools of surplus commodities under international control,

extension of the sale of U.S. surpluses in needy countries for their own currencies by methods designed to cause the least possible disturbance to the farm economies of the nations involved,

enlargement of the total flow of goods in international trade thus further expanding the movement of farm commodities from surplus to deficit countries,

utilization of food as a form of capital for international economic development.

Pioneering programs along these and other lines still to be devised are greatly needed if hoped for progress is to be made by the surplus-producing nations in sharing their abundance of food and fiber with a needy world.

Sharing Technological Knowledge and Experience

We have the opportunity and responsibility to share with others the skills and knowledge which have been so important in the development of our own agriculture.

We commend the progress that has been made in recent years through both government and privately supported programs of technical assistance. Experience has shown the need for steady expansion of these programs, with the following considerations:

(a) Continuous effort is necessary to identify and remove the basic causes of hunger and inadequate agricultural productivity.

(b) With roughly 80 per cent of the population of the developing areas of the world engaged in agriculture, technological development in agriculture is a first essential to them if there is to be any substantial release of manpower to commerce and industry.

(c) Working through the UN and other multi-national programs is increasingly important as this makes it possible to utilize skills wherever they may be found and to minimize the fear of political manipulation within the recipient countries.

(d) The rate at which technical assistance is made available must be governed by the recruiting and adequate training of personnel and the capacity of the receiving countries to use the offered assistance for the welfare of those who need it most.

(e) All who participate in these programs, as well as possessing competence in their professional fields, need to be well trained in regard to the spiritual values, social organization, and mores of the people to whom they are sent.

The churches have a responsibility to assure continuance of the notable contribution of their missionaries. We believe there should be more who are trained in agriculture and home economics.

Many church members have been and more should continue to be recruited to serve in the nation's governmental and private corps of technical agricultural advisers.

Sharing Economic Aid for Agriculture and Food Production

Peoples in the early stages of economic development desperately need capital resources. The gap between this need and the capital resources available from government and private foreign investments is still wide.

This problem is closely related to achieving greater freedom from hunger because a) it is largely through increase in industrial productivity (together with a rise in the levels of education and health) that buying power is created for food and clothing among non-agricultural workers; b) in developing countries an increased supply of agricultural products is important to prevent inflation wherever increased industrial employment and wages occur; c) aid for economic development directly affects food supplies when it is specifically designated for such projects as land resources development, dams with associated irrigation systems, processing and fertilizer industries, highways and transport systems, and food marketing institutions. It is equally effective when applied to raising the level of education and health of those who work on the farms and in related food industries.

In supporting, as they do, enlarged programs of economic aid to underdeveloped countries both by this country and through the United Nations, church people, with their deep concern for relief of hunger, should stress the need for special attention, among others, to these types of projects which directly promote food production and distribution.

Role of Religious and Other Voluntary Organizations

The National Council of Churches and its predecessors have consistently pressed concerns for economic development and raising the levels of life of people around the world. Especially through its Departments of International Affairs and the Church and Economic Life, the churches have conducted major campaigns of education and action, have set forth policies, have represented the concerns of the churches to the United Nations and the United States government, and have stimulated both corporate and individual Christian responsibility in relation to humanity's problems of hunger and need. Our Christian faith, our experience in this field, and the desperate plight of most of mankind, all impel us to continuing and more effective efforts in these concerns.

The National Council of Churches also, through Church World Service, has cooperated with other non-governmental organizations in the distribution of food to persons in need throughout the world. These agencies and their overseas affiliates carry on programs for distribution of relief supplies (including food furnished through the United States government under Public Law 480) and technical assistance in over one hundred countries. A recent report to the President with reference to the food distribution phase of P.L. 480 stated that "seventy-five million American people support this program through their gifts, their work, and their membership in these voluntary organizations." In spite of many complex problems involved, experience has demonstrated both the economic effectiveness and the humanitarian value of this program through voluntary agencies. It should continue to receive the generous support of churches and church people.

A Major Global Program

Also commended by President Eisenhower for support by governments and people of every nation is the world-wide, five-year Freedom from Hunger Campaign launched this year by the UN specialized agency, the Food and Agriculture Organization. Designed to engage the energies and resources of both contributing and receiving nations, this program seeks to build upon and apply in the best way suited to each developing nation any or all of the aids available through surplus food distribution, exchange of technical knowledge and assistance, economic development projects, and encouragement of still wider participation by voluntary groups and agencies. The basis of this program is self-help and its objective is not relief but permanent elimination of malnutrition and hunger.

In both purpose and scope this program is commended to our churches and their members. It received the endorsement of the Central Committee of the World Council of Churches at its meeting in August, 1960. Our churches and church people can contribute tangibly to this constructive effort by informing themselves of the specific needs and objectives of the campaign; encouraging our government to increase its support of the FAO and projects related to its Freedom from Hunger campaign; and giving generously to Church World Service so that it with other religious agencies may support projects of self-help and development encompassed by this world-wide program.

Conclusion

Our Lord taught his disciples to pray, "Give us this day our daily bread." Christians should continue to seek to achieve the goal implied in this prayer by breaking the barriers which persist between agricultural abundance and human need. Through their informed and sustained efforts toward this high goal Christians will thereby serve Him who provides and cares for His children everywhere. ■ ■

The Population Explosion

(Continued from page 3)

livered a major address, gave Americans present an opportunity to learn of specific needs in impoverished and overpopulated countries. A vast amount of aid is required, including the following:

1. Professional training program for doctors and nurses. Training may take place in the United States but other appropriate national training facilities will be used.

2. Essential materials for population planning programs are totally unavailable in many areas of the world owing to the lack of indigenous manufacturing facilities or of hard currencies to provide for their purchase, or both. In the beginning a program of subsidizing the purchase of materials should be undertaken, to be gradually replaced by the establishment of local sources of supply.

3. Research and testing of new methods—the "pill" and others—must be stepped up. We need to learn a great deal more about the effectiveness of new techniques. Clinics and organizations working in the field are our best testing ground and laboratory. Unfortunately, few of them are now financially able to maintain the staff essential for scientifically valid recording.

4. Educational material keyed to the cultural levels of the various peoples is desperately needed. They include printed materials, films and filmstrips, photographs and recordings, together with the finances necessary for distribution.

A minimum fund of $1,120,000 for the above and other purposes is required at this time.

We submit that a nation which spends hundreds of millions of dollars a year to *explore outer space* is justified in tackling the *No. 1 problem on earth.* For this matter, according to a United Nations Report, is *"at the very heart of the problem of our existence."* ■ ■

*FOOD FOR PEACE

THE ANNOUNCER: *Sunday, February 12, 1961, from Washington, D.C., the American Broadcasting Company brings you *Issues and Answers. Food for Peace* Director, George S. McGovern, what are the issues?

MR. MCGOVERN: President Kennedy has stated the issues in clear and concise fashion in his inaugural address:

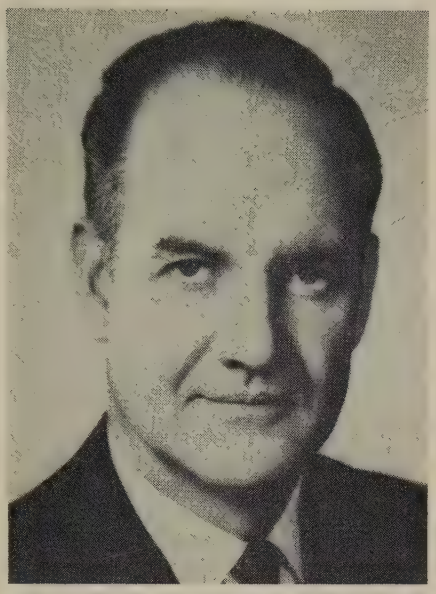
PRESIDENT KENNEDY: To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required—not because the Communists may be doing it, not because we need their votes, but because it is right. If the free society cannot help the many who are poor, it can never save the few who are rich.

THE ANNOUNCER: You have heard the issues, and now for the answers. Here to explore the issues are Peter Clapper, ABC Capitol Hill correspondent, and Robert Lodge, ABC Washington commentator. To give us the answers, George S. McGovern, Special Assistant to the President and Director of the *Food for Peace* program. Now with the first question, Mr. Clapper.

MR. CLAPPER: Mr. McGovern, what do you feel the *Food for Peace* program can accomplish?

MR. MCGOVERN: We've got to quit talking so much about *Food for Peace* as a surplus disposal operation and begin to see it more and more as a permanent instrument of peace and freedom in the world. I think the productivity of the American farmer is one of the greatest assets that we have in this great country of ours.

I want to see it used more effectively in relieving human hunger, in promoting economic growth in the underdeveloped areas of the world, in strengthening the position of our country in the world and in providing the kind of constructive outlets that will not only strengthen



George S. McGovern

Special Assistant to the President and Director of the Food for Peace Program

our foreign policy but also improve the position of American agriculture.

MR. LODGE: Do you feel until now it has been regarded merely as a means of dumping our surpluses abroad?

MR. MCGOVERN: No, I don't think it is correct to say that has been our only concept, but I think we have had too much of an emphasis on the disposal aspects of it.

I'd like to see us think of this program as a positive instrument of our foreign policy and of our relations with other countries. I hope we can use it in that way.

MR. CLAPPER: Then you see one of your primary tasks as kind of a public relations job here to change the orientation to a more positive one?

MR. MCGOVERN: Yes, and I think the American people will respond to that kind of an approach. We are a generous people, we are a compassionate people. I think our citizens feel very deeply their responsibilities in the world. We want to see our abundance shared with people who are less fortunate than we are and I am very confident that both our own people and the beneficiary countries will respond to that kind of constructive and positive *Food for Peace* program.

MR. LODGE: What recommendations do you expect to make to the President for additional uses of our surpluses?

MR. MCGOVERN: We think in general there will be a recommendation for an over-all expansion of the program both in terms of its volume and in terms of the administration of the program. This would include, among other things, more assurances to our voluntary agencies that we regard them as a helpful instrument in carrying on this program. We have already followed one of the recommendations of the task force that edible oils be made available to our voluntary agencies for feeding operations overseas.

We are looking into the possibility of more cooperation with the United Nations and the possible establishment of a World Food Agency to assist us in our operation.

MR. CLAPPER: Well, let's get a little more specific. What about the so-called school lunch program overseas? Will this grow?

MR. MCGOVERN: This is a program that has had enormous success, Mr. Clapper, wherever we have tried it. My inclination is to say that we will be expanding our school milk and school lunch programs. This is one sure way of getting the food into the hands and into the stomachs of the people who most need it.

MR. LODGE: Shouldn't our first aim be to feed the people who most need it in this country, who are unemployed, for instance?

MR. MCGOVERN: Yes, and I think our friends in other countries understand this concept, that charity begins at home. The Congress in its wisdom has already added a provision to our Public Law 480 program which requires us to give first

consideration to our hungry people here at home. Here again the Administration is moving in this field. The first Executive Order of President Kennedy was designed to implement the feeding of hungry people here in the United States.

MR. CLAPPER: Mr. McGovern, you are an acknowledged expert on the state of American agriculture. Now just what is the status of our surpluses? I have heard reports that some of our surpluses, for instance in dairy products, are not as great as the public thinks.

MR. MCGOVERN: This is true. We have perhaps exaggerated the extent of our surpluses in the United States. We do have rather sizeable reserves in wheat, corn, and cotton, but when you get beyond those three commodities, the amount of surplus is really quite modest.

MR. LODGE: Well, don't these *Food for Peace* shipments provide a harmful competition for commercial food exports?

MR. MCGOVERN: We take very great precautions to see that this does not happen. The Congress has instructed us to do everything we can to see that concessional sales and food grants do not replace normal sales, either the sales of our own country or of our friends who are exporting in other countries. We are going to make every effort to see that *Food for Peace* does not become a substitute for normal commercial sales.

MR. CLAPPER: Now what does *Food for Peace* do to local economies overseas? Doesn't it damage Laos to have wheat dumped there or rice dumped there that the local Laotian farmers could possibly provide?

MR. MCGOVERN: Of course if we were to dump food indiscriminately into the economies of other countries, it would do great harm, and for that reason we take every precaution, acting under the advice of our people overseas and in consultation with other governments to see to it that this doesn't happen, that what we do is in addition to the needs that can be met by their own production and by their normal imports from other countries.

MR. CLAPPER: When you ship this food overseas—and I understand some of it will be shipped to form food banks in other countries in the future, perhaps against a lean year—if this is the case, where can they put that food to store it? Do they have facilities?

MR. MCGOVERN: In some cases storage facilities are woefully lacking. Next week a team will go out under the auspices of our International Cooperation Administration to investigate this problem in the Congo. We are looking into that problem in other parts of the world. But this has been one of the real obstacles in an expanded program, the problem of what you do with the food after it arrives at the point where it is to be unloaded.

I am hopeful that under the direction of our office, in cooperation with our missions in the field, we can do a better job of providing adequate storage in cooperation with other countries.

MR. CLAPPER: Wouldn't one way be to provide this storage, to use the local currencies which we get in payment for some of this food to build storage facilities?

MR. MCGOVERN: Yes, I think that is a fruitful suggestion that we are looking into at the present time.

MR. LODGE: A good deal of this food then is sold to the foreign countries for their local currencies?

MR. MCGOVERN: Yes. As a matter of fact, the greatest volume of food that moves under the *Food for Peace* program moves through commercial sales under Title I where we make food available in exchange for their currency.

MR. LODGE: Mr. McGovern, I would like to know, is there any resentment from recipients because we are sending them our surpluses as charity?

MR. MCGOVERN: We have a great deal of evidence that there is genuine gratitude on the part of the recipient countries. Certainly those who are hungry will welcome the generosity of the American people in helping to meet this problem of world hunger. At the time the ship docks at the port of entry and the cranes begin to unload it, until it reaches the boys and girls and the men and women we are trying to help, there is ample evidence of genuine gratitude on the part of the recipient peoples.

I remember the first experience that I had personally with the problem of hunger. It was about sixteen or seventeen years ago when I was a young bomber pilot stationed with the Fifteenth Air Force over in Southern Italy. We used to awaken in the morning to the sounds of Italian housewives out scratching around in the garbage dump behind our squadron area looking for food that they could take home to their children.

The American people are moving in various ways to meet these needs of hunger, through our school lunch programs in countries such as Italy, through our large wheat agreements with countries such as India, through emergency feeding programs such as the one that is now being carried on in the Congo.

I want to say that our churches, and our voluntary agencies such as CARE, have done a wonderful job of implementing the concept of people-to-people feeding operations.

Many years ago the biblical sage told us to cast our bread on the waters and we should find it after many days. This has never been more true than it is today.

MR. CLAPPER: Mr. McGovern, as *Food for Peace* Director, what precautions will you take to make sure the food gets to the hungry people and not to perhaps the bureaucrats of the country?

MR. MCGOVERN: We are working with our overseas missions, with the voluntary agencies, the authorized agencies that are distributing food, to try to correct this problem that you have suggested. Of course we want to do everything that is humanly possible to see that the food gets into the stomachs of hungry people.

MR. LODGE: In the case of the private agencies that distribute food, then you plan to supervise them very closely, or carefully? You don't give them any freedom to pick and choose? And have any nations indicated they don't want our food surpluses, or *Food for Peace?*

MR. MCGOVERN: Oh, yes, we do give them freedom to operate. They are responsible people, they are some of

the finest groups that we have, and many of them have had great experience in this field. They themselves exercise great discipline and care in the direction of their program, but provision is made, through our overseas diplomatic missions, to see that further guidance and supervision is given.

MR. CLAPPER: Now on the subject of resentment which Mr. Lodge just mentioned, you leave today for a study of food problems in Latin America, and you have said recently that *"Food for Peace* will be used to encourage land reforms."

Now doesn't this constitute a form of meddling in somebody else's business?

MR. MCGOVERN: No, I think not. We have no intention of going down to Latin America and telling them that they won't receive any more food from the United States unless they institute certain changes in their agricultural structure. What we do want to explore with them is the possibility of relating our food to any plans that they might be considering to improve their own economy, and particularly the rural economy.

We are not going to Latin America with any preconceived ideas of re-organizing their economy in any way. We do want to explore how food might be used to encourage long-term development plans that they themselves may have in mind.

MR. LODGE: Mr. McGovern, how quickly is *Food for Peace* prepared to move in the case some country is struck by famine or disaster?

MR. MCGOVERN: As a matter of fact, the *Food for Peace* program is prepared to move with great speed in the event of disasters. For instance, at the time of the tragic earthquake in Chile, which resulted in such devastation, America moved very quickly to meet this need, with shipments of food. Immediately following the program this afternoon, as a matter of fact, I am leaving for Baltimore to participate in a shipside ceremony marking the departure of a ship, the *African Pilot,* which is bound for the Congo. There has been a tremendous dislocation resulting from the violence in the Congo. Several hundred thousand tribesmen are in urgent need of food, they have been driven from their homes, and we are trying to meet the need in every way we can.

I have asked an American farmer to be present at the shipside ceremony in Baltimore later today because I want to dramatize the contribution of American agriculture to our foreign policy.

We know that disasters will always be occurring in various parts of the world. I am equally sure that the American people will be ready to meet those disasters with assistance when they occur.

MR. CLAPPER: Mr. McGovern, you say the freighter *African Pilot* leaves today with a load of food for the Congo. What do you hope the long-term results from this new effort in the Congo will be?

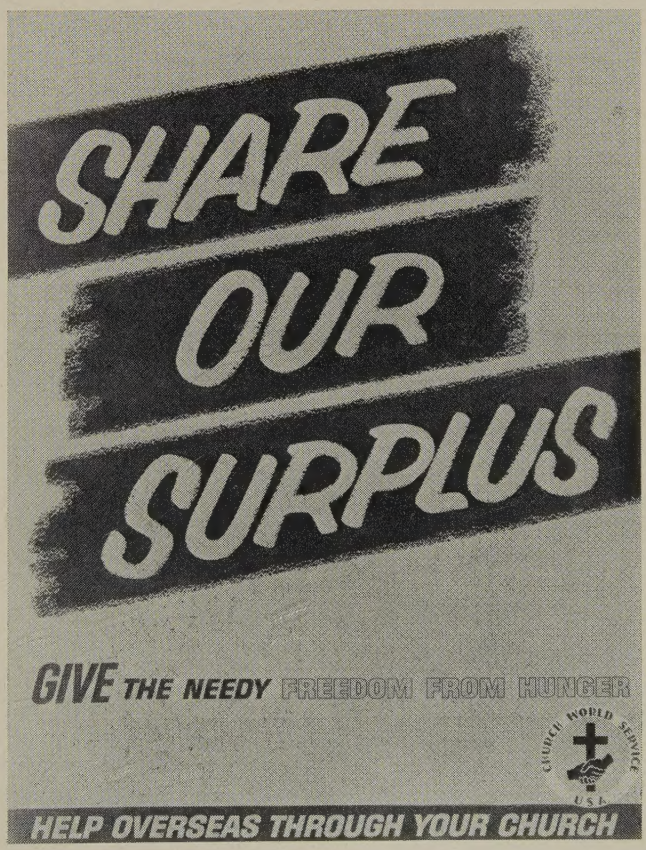
MR. MCGOVERN: I would hope that food would serve as it usually does to help stabilize unsettled conditions in the Congo. We are looking at this operation primarily as an emergency program.

MR. CLAPPER: You mean hungry people are more likely to be revolting, or revolutionary, than those who are not hungry?

MR. MCGOVERN: I think that goes without saying. We can't expect the peoples of the world to make the kind of economic progress upon which peace and freedom depend unless they have adequate diets.

The program in the Congo, as I indicated here a moment ago, is more of an emergency program. This stems directly from the violence that is now in progress in that part of Africa. I am hopeful that we can follow this up, which we intend to do, with an investigation into how we can assist in some of the long-term problems in Africa. I understand that Assistant Secretary Williams is leaving for Africa with a task force very shortly. There will be a representative of our office with that task force who will begin preliminary investigations as to how we can implement the food needs in the African countries.

MR. LODGE: Thank you for being with us, Mr. McGovern. Our time is up and we want to wish you a lot of luck on your Latin American survey trip.



BOOK REVIEWS

Tools for Peace, John M. Ekland, Denver, The National Farmers Union, 1960.

This book presents the highlights of how the United Nations, the Specialized Agencies of the United Nations in the fields of education, food, and health, and the Farmers Union are working toward building a positive peace. While this book has been prepared primarily for youth, it is of equal value to all ages. It will help increase better understanding between nations and what is needed for the eliminating of the causes of war.

—J. G. P.

The Pulpit and the Plow, Ralph Felton, New York, Friendship Press, 1960, $2.95.

A new book from the dean of rural church professors and teachers is an event worthy of attention by pastors and seminarians. In *The Pulpit and the Plow,* Dr. Felton has, in short, graphic style, outlined for all to see the spiritual and material needs of the agricultural peoples of the world for a full-orbed presentation of the gospel. He indicates that it is not enough to preach salvation of the soul to people who may never know the satisfaction and comfort of a full stomach, or ever learn to read and write. When the rural living conditions in other countries are contrasted with those in America the immediate need for American Christians sharing their abundance with those who have not is dramatically highlighted.

In the chapters dealing with the organizational structure of rural Churches in America one can not help but wish more uniform definitions were in vogue for church cooperation. The use of the terms "Yoked Field," "Larger Parish," "Community Church," as defined in this book are not what this writer understands them to be. Neither is this writer impressed with the idea that the rural churches need to adapt regular church programs to the particular needs of rural people. On the contrary, rural churches if they are to meet the needs of rural people must become once again creative and develop their own unique programs.

The last chapter, "New Ministers and Missionaries," is sufficiently significant to be worth the price of the book. Indirectly the blame for the shortage of ministers is laid at the feet of present day ministers when it is stated that 34 per cent of young ministers are enlisted by their pastors. More pastors seriously presenting the claims of the church for choice young people to enter the ministry would soon fill the gaps.

—C. R. M.

Making the Ministry Relevant, Hans Hoffman (ed.), Scribners, 1960.

Accompaning the joys and satisfactions which keep the rural pastor at his post are some ofttimes vague feelings of uneasiness about the effectiveness and quality of work he is doing.

Making the Ministry Relevant is a book which not only is an aid in crystalizing these dissatisfactions, but is of value in giving us some basis for knowing that we are not alone—plus the providing of some positive foundation stones on which a more effective ministry may be erected. The editor has done a remarkable job in directing his contributors so that there is an essential unity in the presentations of Paul Tillich, Reinhold Niebuhr, Samuel H. Miller, Kenneth E. Appel, Seward Hiltner, and Reuel Howe.

Here is a springboard from which we can build a theologically rooted philosophy which is capable of: meeting the *revolutionary* change, specialization, and fragmentation of our modern world, helping us to employ rather than become slaves of the new and useful disciplines, and providing a means whereby we may regain a sense of wholeness of person and unity of ministry so that we can more nearly become (rather than talk about) effective ministers.

—J. R. N.

Because of the great interest shown in *Ferment on the Fringe,* by Shirley Greene, it is expected that the new filmstrip, "The Church at Warren," will also be well received. This film portrays the story of one of the churches described in *Ferment on the Fringe.* The film and accompanying record can be secured from the Christian Education Press (Eden-Heidelberg Bookstores), 1724 Chouteau Avenue, St. Louis 3, Mo.; or addressed to the same at 1505 Race Street, Philadelphia 2, Pa.

—H. A. M.

CURRENT LITERATURE

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Boy Scouts Report to the Nation

The annual "Report to the Nation" breakfast was held Wednesday, February 8, in Washington, D. C. This report was begun by the Rural Service Committee of the Boy Scouts of America. This year the report was made by twelve Explorer Scouts, all of whom are Eagles, and five of whom are rural boys.

Each boy spoke of a different phase of scouting as it was portrayed in a dramatic tableau. James Stivers spoke of Scouting and Religion. He is a senior at Highlands High School of Ft. Thomas, Kentucky. Active in all phases of school life, scouting, and the Episcopal Church, James exemplifies the scouting philosophy and program. He plans to study medicine, and inasmuch as he has achieved the God and Country Award, can be expected to practice the principles which are set forth in his speech.

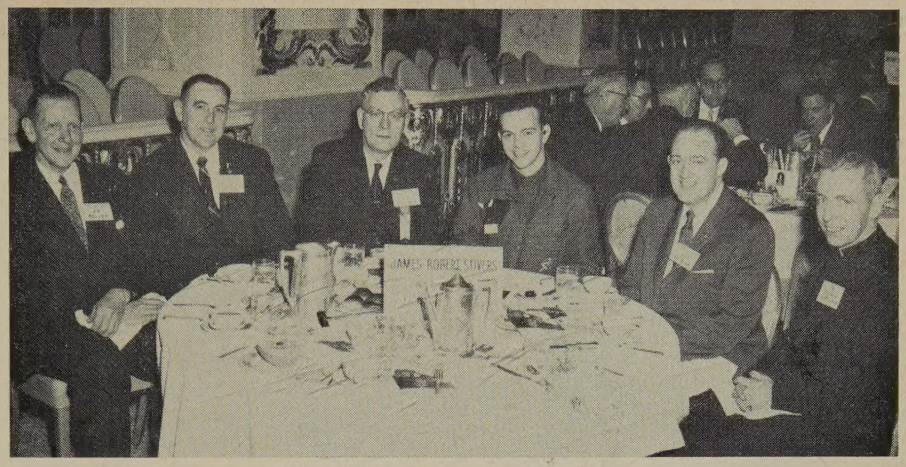
Scouting and Religion

Scouting is not a religion—but it urges each scout to be faithful in the practice of his religion. Many times I have taken the scout oath: "On my honor I will do my best to do my duty to God and my country" and have said the twelfth point of the scout law: "A scout is reverent."

"Duty to God and Country"—our country was established on a firm religious foundation by our forefathers, many of whom came to America to find and perpetuate religious freedom. I am constantly reminded of this heritage when I examine any one of the coins in my pocket and find these words: "In God we trust."

"Onward for God and Country" was the slogan of a four-year scouting program which was launched in 1957. That year I shared with 52,580 other scouts and explorers the experience of attending the Fourth National Jamboree at Valley Forge. On Sunday morning we all went to church, all 52,000 of us. No, not all to the same service, but to one of the thirteen different services held on the Jamboree grounds that morning.

My buddies and I split up—temporarily—each going off to worship God in his own way. Protestant, Jewish, Catholic, it made no difference. We were all scouts—observing the twelfth point of the Scout Law—"A scout is reverent."



GUESTS *at the BSA "Report to the Nation" breakfast were national leaders from all walks of life, including a large number of Senators and Congressmen. Picture at one of the tables are, from left to right, Mr. J. E. Keller, a lawyer; Mr. L. R. Stauffer, the Stauffer Dairy; Mr. C. M. Wieting, American Farm Bureau Federation; James R. Stivers, Eagle Scout; Dr. H. A. McCanna, National Council of Churches; and the Rev. E. W. O'Rourke, National Catholic Rural Life Conference.*

"He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

I will never forget that Sunday morning: the long columns of scouts crisscrossing on their way to one service or another, scouts alone or in small groups bound for the service of their choice. I remember well the hush that fell over the camp as the services got under way . . . and the 35,000 voices joined in prayer at the United Protestant service which I attended. Thirty-five thousand . . . that's more than twice the number of people in my home town. And each of us was expressing his faith in God and praising His glorious works.—*Jim Stivers*

In-Service Training

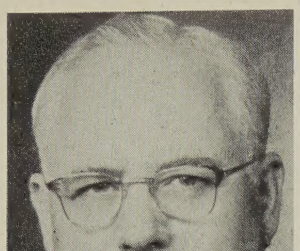
Schedule of Programs, 1961

Here is a partial list of in-service training programs for town and country clergy to be held by land-grant colleges. Additional dates will be given in coming issues.

North Carolina State College, Raleigh, N. C.	May 15-17
Rutgers University, New Brunswick, N. J.	June 12-14
A & T College, Greensboro, N. C.	June 13-16
Texas A & M College, College Station, Texas	June 19-21
Iowa State University, Ames, Iowa	June 19-23
Cornell University, Ithaca, N. Y.	June 26-July 1
Virginia Polytechnic Institute, Blacksburg, Va.	July 3-7
University of Tennessee, Knoxville, Tenn.	July 10-14
Pennsylvania State University, University Park, Pa.	July 13-15
Michigan State University, East Lansing, Mich.	July 17-28
Indiana University, Bloomington, Ind.	July 16-21 and August 14-24
Purdue University, Lafayette, Ind.	July 16-21 and August 14-24
Oregon State College, Corvallis, Ore.	October 9-12

A most important training experience is the "Program in Agriculture" for seminary students and pastors to be held at Iowa State University, Ames, Iowa, June 6 through July 7.

so you may know



LONNIE H. HASS

• Lonnie H. Hass is a member of the staff of the Department of Church Development of the United Christian Missionary Society, serving as a national director in church planning and development with special responsibility for the church in town and country. He is a member of the Committee on Management of the Department of Town and Country Church, National Council of Churches.

Mr. Hass came to the staff on September 1, 1960. Unique in Protestantism, the United Christian Missionary Society combines under one board the churches' work in world missions, Christian education, church development, home missions, Christian action and community service, world outreach education, and evangelism.

Mr. Hass formerly was the director of the Town and Country Church Department of the Association of the Christian Churches in Indiana, a position he had held since September 1, 1950. He also served as acting general secretary of the association for two years before the appointment of Dr. John W. Harms to that position.

Born in Tennessee and reared in eastern Tennessee and western North Carolina, he received high school and college training in Johnson Bible College, near Knoxville, Tennessee, graduating with the B.A. degree in 1932. He was awarded an M.A. degree from Christian Theological Seminary and Butler University in 1953 for studies in rural church and Christian ministries.

He served rural churches in the Wabash Valley for fifteen years, beginning his ministry with the church at Allison Prairie, Illinois. Succeeding pastorates were at Bruceville and Plainville, Indiana, for four years; and Oakton, Indiana, for ten years. He served as a chaplain in the army in World War II.

Before joining the Association of Christian Churches in Indiana, he served as pastor of Bethany Christian Church, one of the large churches in the industrial section of Evansville, Indiana.

He is married to the former Miss Lydia Kent. They have three children. One daughter, Lucy, is director of religious education for Central Christian Church, Indianapolis, Indiana; a second daughter is a registered nurse, and their son, William is studying for the ministry at Phillips University, Enid, Oklahoma. ■

Community Allies of the Church

by Lonnie H. Hass

• Every pastor in town and country has many community resources at his disposal of which he may or may not be aware. Public and private welfare agencies and farm organizations know a great deal about the community and its people and are generally anxious to cooperate with the church. These organizations have county and district units which are equally disposed to aid the church in building the community.

On the state level it becomes more difficult for judicatory and state staffs to make contact, but the same resources are available. Most of these agencies have strong state organizations and generally these have a section of program concerned with the church and the community. For example, the Indiana Farm Bureau maintained a Rural Church Committee for many years, out of which grew the Town and Country Church Department of the Indiana Council of Churches. At the suggestion of this committee, the social and educational department of the state organization did a state-wide survey of rural churches.

The state land-grant university has historically been interested in and has worked closely with the rural churches of the state. These, other state schools, and many church colleges offer excellent resources for the church in leadership education, community development, surveys and research.

If the church leader expects to use these resources in building a better community, planning for the church in the state, or in research on a specific problem, better results will be achieved if three things are remembered.

1. These agencies and organizations, from the community up through the state and national structures, are staffed, for the most part, with church-related people.

2. The church leader needs to establish rapport with these organizations. Many of their officers are delightful people to know. They experience life, good and bad, on the level with other people and they and their families need the fellowship and ministry of the church.

3. Again, if the pastor or other church leader expects these people to support and give leadership to the church and its work, he must expect to give in return. Any pastor grows a little weary of too many invocations and benedictions, but this is often one of his contributions to the program of a sister organization. Sometimes there will be an opportunity to become genuinely involved in the program and work of such an organization, which is always a rewarding experience. It is often surprising to find how closely the objectives of other community organizations are to those of the church and, on the other hand not so surprising, for most of these agencies and organizations, as well as American democracy itself, have their motivation deeply grounded in the great doctrines and teachings of the Christian religion. ■